[43 cont.]

755 of the same – the bone which is left to dry and then cooked –
764 which also participates in its power, because in the primitive
778 mentality the part is accepted as the whole, or at least shares in the power of the whole, even at a distance.

556 Another meaning that the sacrifice of animals has is that
436 related to the status of the individual in his other life. One of
437 the points of reference of status in La Guajira is wealth, which is nearly always equivalent to the possession of a larger or lesser number of heads of livestock. Livestock represents, in certain aspects, Guajiro currency, since interchanges, blood payments, etc., are always based on a definite number of heads of livestock, besides of course necklaces of tuma, gold, etc.

556 Naturally, if an individual occupies a certain social posi-
764 tion in life, it is logical that when he goes to the other life, to
775 the world of the dead, he occupies an identical position or tries to better the one he had in life. This, then, is one of the reasons why certain of his possessions are placed near or in his tomb, and to complete his "equipment" for the next world, a number of animals are sacrificed, the higher his position in society the greater the number, so that these may give him the desired social position in the world of the spirits.

764 The association, then, is easy to establish: If the individ-
775 ual in dying passes to a new life similar to the one he led on
825 earth, then the animal, a living being with a soul like the man, on dying must also pass on to occupy a place in the other world. This, of course, is only our own supposition. But we find no other explanation of the Guajiro statement that the animals should be sacrificed so that they can accompany their owner to the other world and give him an advantageous position among the other spirits.

764 The sacrifice implies above all an act of magic. The fact
784 that the dead man's close relatives must not eat the meat of the
778 sacrificed animals, because it would be like eating the flesh of their relative himself, establishes the relation between the owner and his property in the sense that the latter shares his personality. And as the dead man is sacred, or at least taboo, that is, sacred in the sense of being untouchable, so also are the things that he owned; the animals – which are [44] to accompany

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

In weapons the Goajiro uses the old-fashioned bow and arrow, along with the latest breech-loading rifle. He never strolls ten yards from the rancho without his arrows stuck in his sash and the inseparable bow in his hand. Arrows are of three classes: bolts for killing birds and lizards, *kata*, having a nail or piece of hard wood for a head neatly covered with wax; arrows proper, for killing game and war, *sigwarrai*, with iron heads made from old knives filed and worked into shape; and thirdly the terrible poisoned rays, *aissard*: these are an ordinary arrow-shaft, with two inches of the bony weapon of the sting-ray (*guaraguai*) handily fastened to the end, well covered with poison. To prevent accidents, each head is covered by a cane sheath. The poison is putrefied animal matter—toads, snakes, and other reptiles allowed to putrefy and boiled down. When newly done the poison is said to be weak, the same when too old, so the arrows have to be re-dipped at stated intervals (about nine months). Death subvenes from three to twelve days afterwards, a sort of blood-poisoning, and is tolerably certain if the ray-bone has not been got out (a most difficult operation) and the wound well cauterised with a red-hot nail. The Cuginas of Yuripicho are reputed the best makers, and enjoy a sort of monopoly. A bunch of twenty-four arrows is sold by them for a dress cut of cotton (eight yards. None of the arrows are feathered; the shafts are made from cane, reeds, and also solid wood. As to firearms the Indian prefers the old "Crown" or "Tower" flintlock (*carrabass*) to the Remington rifle, on account of the uncertainty of getting cartridges. The American flintlock (*carrabass capata-yanakass*) is also much liked.

The principal industries among the Goajiras are collecting [illegible] divi-divi, and salt, and breeding horses, mules, donkeys, cattle, and goats, with the accompanying sale of hides. Their animals are celebrated in the neighbouring provinces for being docile, having been all brought up as it were by hand, for the Indian spares neither time nor trouble on his flocks.

With regard to the language, a small grammar was published in 1878 by Rafael Caluben. Unfortunately it was printed in Paris, while the author was in America, and is replete with errors in consequence. The language is a much richer one than is generally supposed, and taken as a whole has a euphonious, pleasing effect on the ear, much more so than the neighbouring Arbuaco. I have no space here to dwell upon its beauties, but cannot dismiss the subject without giving the following three examples of much-used words:—

Ashinga, a name.	Ita, a cup (gourd).	Tapa, a headdress.
Tashinga, my name.	Tashita, my cup.	Tshipara, my headdress.
Pashinga, your name.	Pashita, your cup.	Pshipara, your headdress.
Nashinga, his name.	Nashita, his cup.	Nshipara, his headdress.
Nashinga, her name.	Nashita, her cup.	Nshipara, her headdress.